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THEOSOPHICAL MANUALS

XI

PSYCHOMETRY, CLAIRVOYANCE,
AND
THOUGHT-TRANSFERANCE

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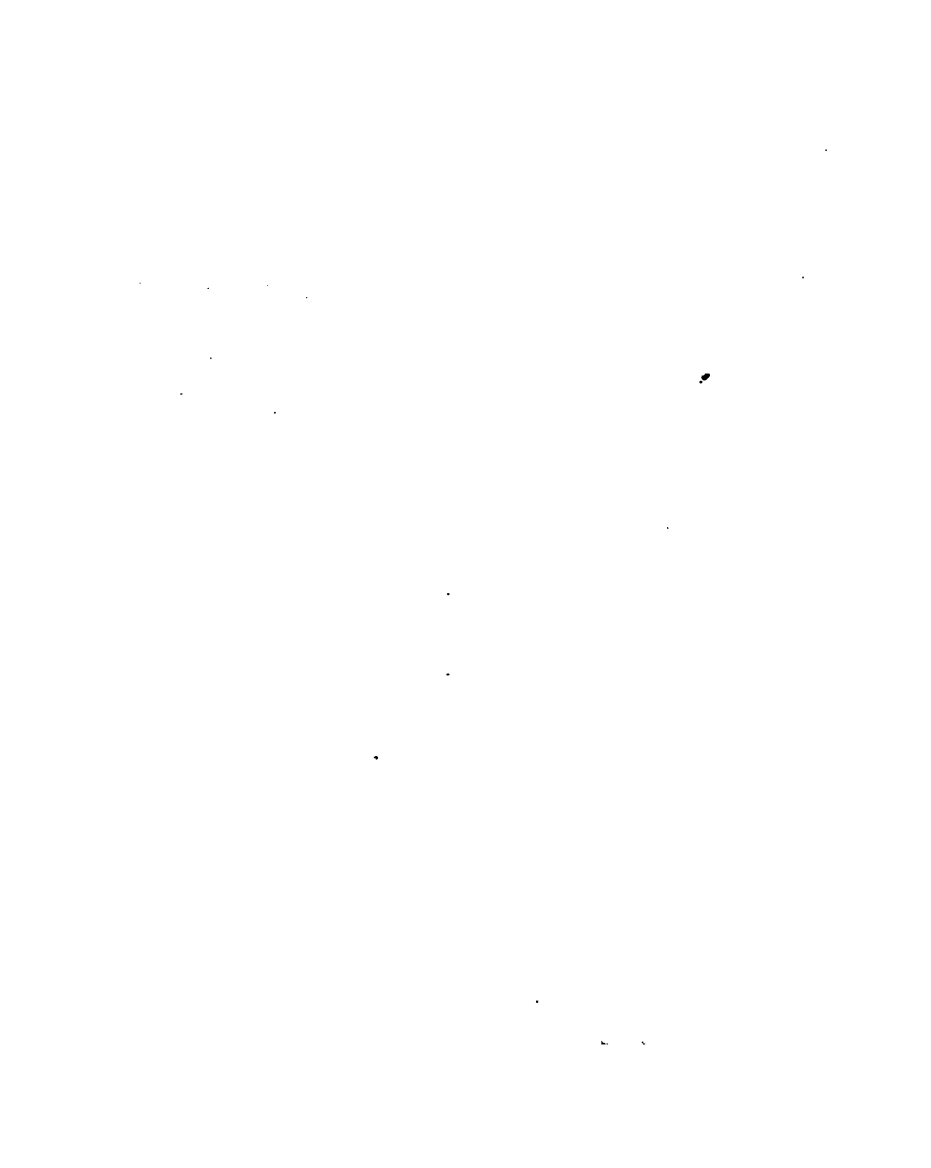
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THEOSOPHICAL MANUALS

XI.
PSYCHOMETRY, CLAIRVOYANCE
AND THOUGHT-TRANSFERENCE

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v. II

PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification and the elevation of the human race, these teachings too often pander to ambition, vanity and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accomodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely

unexplored, or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from goodwill than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer;

and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teacher's statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But, as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

CONTENTS

| | PAGE |
|---|------|
| Power of Inner Perception | 1 |
| Attitude of Theosophy | 8 |
| The Scientific Basis of Clairvoyance | 17 |
| Historical Incidents of Clairvoyance | |
| Sense Perception in General | 31 |
| Uncertainty of Lower Clairvoyance | |
| The Man Within | 41 |
| Ordinary Clairvoyance only another Sense, and not Spiritual Perception | |
| Psychometry | 52 |
| Thought-Transference | 64 |
| The "Book of the Recording Angel" .. | 70 |
| Time and Space | 76 |
| Intuition | 82 |

I

THE POWERS OF INNER PERCEPTION

IN all ages and in all countries the student of history finds well-authenticated and persistently recurring accounts of the obscure prophetic and perceptive powers comprised under the general terms of Clairvoyance or Second-sight, and including Clairaudience, Psychometry, and Thought-transference. All these terms may be correctly applied to the perception of events of the past, the present, or the future, to the reading of character, or to the obtaining of knowledge through other means than the ordinary physical senses.

According to the Oriental schools there are seven broadly divided states of consciousness in which man may live, "think," and remember, and Clairvoyance belongs to *Jñāna-S'ākti*, the power of intellect or wisdom; but its de-

2 PSYCHOMETRY AND CLAIRVOYANCE

grees range from a low, material and illusive form up to the most refined spirituality. The ordinary phenomena of clairvoyance, including psychometry — that subdivision of it which reads the subtle impressions and pictures clustering around inanimate as well as animate objects; clairaudience — the faculty of hearing sounds commonly inaudible; and thought-transference — the perception of thought-pictures sent out by another mind, are not considered by students of Theosophy to be of a *spiritual* nature, but are, with a few extremely rare exceptions that may be safely neglected at first, only imperfect evidences of the possession of astral senses by the inner astral man (not the Higher Ego) which are more or less latent in all of us and which do not necessarily require the qualities of purity or unselfishness for their manifestation. As a matter of fact even many animals show well-marked clairvoyance. H. P. Blavatsky, in *Isis Unveiled* (Vol. I, p. 467) reports some curious examples of clairvoyance on the part of monkeys and a tiger, which she saw in India.

It is the custom for modern Western materialistic psychologists to ignore the existence of clairvoyance in any form, but what is called psychology by our scientists is but the study of externals; the *psyche* or soul is ignored. The difficulty of inducing them to consider anything which points away from their pet theories was well proved when Dr. Alfred R. Wallace and Professor W. Crookes brought forward their extremely careful observations of certain psychic phenomena. The important evidence of those distinguished scientific leaders was either totally ignored or treated with gross contempt. H. P. Blavatsky remarks: "If the scientists had studied the so-called 'miracles' instead of denying them, many secret laws of nature comprehended by the ancients would have been discovered." Bacon says: "Conviction comes not through arguments, but through experiments." And yet the moderns, who profess to follow the inductive method, when questions of abnormal phenomena such as clairvoyance arise, stultify their own position, prejudging the case by arguments not

4 PSYCHOMETRY AND CLAIRVOYANCE

based on observation of facts, but on theories of what must or must not be in order to harmonize with their preconceived views. This was the attitude of the Schoolmen of the Middle Ages who discussed abstract propositions *ad nauseam* without any facts at all to support them.

To appreciate clairvoyance in the true light we should have to comprehend the heredity of man, astrally and spiritually, as well as physically, as a being who knows, reasons, and feels, through the body, the astral body, and the soul—using these terms very broadly; and that every impression, however slight, produces a picture in the Astral Light which endures, and that a connexion may be made between the individual auras of persons and these pictures. This is not easy, for the majority of men have no conception of their own real nature; but yet without this full, practical knowledge of the principles of man even a theoretical acquaintance with Theosophy provides a really philosophic basis for the examination of psychic questions as far removed from

the credulities of superstition as from the negations of materialism.

The study of clairvoyance from the Theosophic standpoint shows the erroneous or exaggerated nature of many popular beliefs; for instance, a large number of the stories of the appearance of ghosts are cleared up by an appreciation of the part that psychometry and thought-transference play in such manifestations. It has often been asked sarcastically why so few ghosts are seen, but as only a few people are sensitive to the subtle pictures hanging around us in the Astral Light — the ethereal medium and storehouse of impressions — it would be strange if there were many more of such appearances. The writer knows of a remarkable case which occurred in a watering-place in Hampshire, England, a few years ago, when what was thought to be the ghostly apparition of a suicide was seen by a sensitive, but which was quite probably the psychometric picture impressed upon the surrounding walls. She was attending a ball in the Town Hall and was in perfect health, when she saw the

6 PSYCHOMETRY AND CLAIRVOYANCE

figure of a man suspended in a dark corner of the main staircase. This was the exact spot where a defaulting official had taken his life by hanging, a couple of years before. The lady was a stranger to the town and was entirely ignorant of the circumstances of the death, but the figure was perfectly visible to her for several minutes. Thousands of cases like this have been recorded and carefully tested, and at the present day it would be the height of irrationality to reject the evidence for the existence of a subtle plane of substance which preserves the images of every event, and of a perceptive power in the mind which can observe them under favorable circumstances. The study of such evidence (to a limited degree) in the light of Theosophy, comes within the present scope of Theosophical activities, because it helps to destroy superstitious fears and enlightens us upon certain obscurities in our nature which cannot be neglected by those who wish to understand life as a whole. By the credulous, anything of a psychic nature is put down as being necessarily of a *spiritual*

order; but Theosophy analyses more closely; it penetrates beneath the seeming, and under its searchlight the world of true Spiritual life and the lower psychic or astral world are seen to be far apart. To confuse the fitful and unstable sights and sounds of the lower astral plane, which seem so wonderful to the novice, with the steady, pure radiance of the Divine Spiritual Light is a profanation! For an account of the composite nature of man, which needs to be carefully considered when comparing the lower clairvoyance and the higher intuitional perception, Manual No. 2 of this series should be consulted. It is needless to say more here than that all the great religions and ancient philosophies have recognized the complex nature of man's make-up, whether they divided the principles into groups of three, or the generally recognized seven. The early Christians and many classical teachers found either three or four a more workable classification. (Heb. iv, 12, etc.)

II

THE ATTITUDE OF THEOSOPHY

THEOSOPHY warns us emphatically against wasting health and life in the attempt to develop the lower psychic faculties, either for power or for curiosity and undirected experimentation. It urges all to devote that strength which can so easily be wasted in psychic dissipation, to the helping of humanity out of the slough of animality and selfishness in which it is now wallowing. Whatever may have been the methods in the past and whatever may be suitable for other races, at present and for Westerners at least, active exertion in the use of the normal and wholesome means of regeneration — such as the true education of the young and the spreading of the knowledge of the higher nature of man — is the only way to attain the beginning of spiritual wisdom. In that brotherly work it

must be the deeply-felt desire that all humanity, the "other selves," should rise to higher and more impersonal states that prompts to action, not that one shall be paid for humanitarian work by a reward. The reward lies in the opportunity of service, of expressing the inner urge; it brings peace, strength, and joy.

To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.—*Voice of the Silence.* (H. P. Blavatsky.)

If it is not unselfish love that urges the would-be Theosophist, he is in no better position than the blind and egotistic follower of some old creed who deludes himself into believing he can earn heavenly bliss by "imputed righteousness," lip-service, or deeds of carefully calculated charity. As Heaven is within — a *state* which will stay for ever once we have attained it — it is clear, as Paul expresses it in the exquisite and purely Theosophic thirteenth chapter of I Corinthians:

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

10 PSYCHOMETRY AND CLAIRVOYANCE

If some of the energy that is now wasted on so-called pleasure-seeking — in which we must include the craze for hunting after psychic phenomena — could be utilized for the prevention of the *causes* of crime there would be no need for our elaborate machinery of detection and confinement; and if the work sunk in the desperate attempts to cure disease were devoted to the destruction of the mental and physical breeding-places of it, what an immense amount of time and suffering would be saved!

Theosophy faces things as they are and shuts its eyes to nothing in nature. Its students have to become aware of facts, and so a general conception of the scope, the perils and the limitations of ordinary brain-mind clairvoyance is necessary for their protection, and to qualify them to help those who are in danger of being carried away by the fascination that the unusual and mysterious exerts on some natures.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is not a dogmatic organiza-

tion demanding the acceptance of any creed or formulary as an essential to membership; the desire to raise human feeling to the broadest lines of noble thought is the only *sine qua non*; nor is the teaching of Theosophy itself dogmatic. Though it is studied and accepted by the majority of the workers it does not profess to be absolutely final in its present form. The claim of infallibility has wrecked many systems because they have all overlooked the important fact that the human mind cannot grasp absolute truth, any more than a quart of water can be squeezed into a pint vessel. The blasphemous hair-splitting about the nature of Deity which has been the pastime of many so-called Christian sects is a crying example of the evil of attempting to force the reason to formulate what is beyond its reach. Luther saw this when he said: "God is invisible and indefinable; what we can define or see is not God. Men desire in their speculations to apprehend God; they apprehend in his place — the Devil, who would also pose as God." Theosophy tells that Truth will be our ultimate heri-

12 PSYCHOMETRY AND CLAIRVOYANCE

tage, but that the self-made limitations of our minds are so great that it would be absurd for us to expect to enter into our birthright of wisdom until we have freed ourselves by self-control. Then *we shall use higher methods than the five senses*, and learn to understand things as they really are and not only as they appear to be.

It cannot be too often repeated that the teachings of Theosophy are primarily to be regarded as *stimuli* to the thinking and meditative faculties from which right action must proceed, not as final dogmatic statements to which nothing can be added; and with respect to blind faith, H. P. Blavatsky herself said, "no Theosophical book acquires the least additional value from pretended authority." In the opinion of students who have made Theosophy a life-study it is the highest expression of ethics and the most complete statement of truth about the nature of man and the universe at present available or knowable to us; but the idea of laying down a set of cast-iron dogmas and asserting "That is Theosophy,

take it *en bloc* or have nothing to do with THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY," would be absurd, and as repugnant to the spirit of the Movement as contrary to the rules of the Society. Yet this does not imply that Theosophy is a backboneless, nebulous system of thought and action. It is demonstrable, but it demands that each one shall search for himself for proofs; it shows how to begin in one's own life and without leaving one's own duty. Theosophy is the great thought-provoker, and as the candidate for Light lifts himself towards it by the practice of altruism, *i. e.*, devotion to the service of others, he begins to gain a little self-knowledge and self-mastery.

Theosophy, *per se*, therefore, is the absolute truth about man and nature, but its presentation at any given time is limited by the capacity of understanding and of application possessed by the humanity of the day. Theosophy is progressive in the sense that it reveals itself more and more as mankind becomes capable of understanding it. In times of mental and spirit-

14 PSYCHOMETRY AND CLAIRVOYANCE

ual darkness very little can be understood, though when the shadows are heaviest a new effort is always made to arouse the latent good.

“I produce myself among creatures, O son of Bhârata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.”—Krishna, the Divine Spirit, in the *Bhagavad Gitâ*.

The present time is one of great conflict between the forces of progress and inertia — of light and darkness — and the age has made a demand for help strong enough to obtain the response now afforded through the work of the Theosophical Movement, an influence which has ramified very widely already. Veil after veil will fall, bringing man nearer his real self, the Higher Ego. This is the object of evolution.

The light thrown by Theosophy upon the subject of clairvoyance in general is briefly reflected in this little essay, which has been

derived from the teachings of the ancient wisdom received through H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the principal bearers of the esoteric philosophy in this cycle. It is only a very general sketch, of course, but if the hints given here are followed by deeper study of more advanced works, and reflected upon in the spirit of compassion for humanity in its present state, the light will grow. In studying the clairvoyant powers in man the investigator is really exploring the action of some of the faculties of his little known *inner*, though not necessarily, nor in fact, usually, *higher* nature. Owing to the ignorance of the complex nature of man on the part of the scientists, whose researches are trammelled by their materialistic bias, and on that of the theologians, who have lost the esoteric key to their systems of belief, real guidance is not to be found in them, and so H. P. Blavatsky turned our attention to the deeper interpretations of the ancient philosophies and religions in which the real clues are hidden. She says:

16 *PSYCHOMETRY AND CLAIRVOYANCE*

The whole question of phenomena rests on the correct comprehension of old philosophies; whither then should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern?


She was commissioned to give some fuller elucidations of the teachings of the ancients, and to explain difficulties hitherto considered insurmountable in their answers to the ever-recurring problems of life.

From the above considerations it will be seen that although a tone of conviction is adopted here for the sake of brevity, the teachings of Theosophy are primarily accepted by students on account of their inherent reasonability, proofs following in accordance with each one's opportunities, capacities, and desires.

III

THE SCIENTIFIC BASIS OF CLAIRVOYANCE

SCIENTISTS must either deny facts, accept the “miraculous” intervention of a personal God, or believe, with Theosophists, that immutable Law reigns in the psychic as well as the material world. Ages ago the phenomena of clairvoyance were investigated by prepared and trained observers, and the foundation stone of the explanation is, as Theosophy teaches today, the existence of a subtle stratum or state of matter, interpenetrating and surrounding the material world of our five senses, possessing qualities of vibration different from the physical, and having a highly developed capacity of retaining the impressions of every event that has occurred on the earth in such a manner that they can all be recalled



18 PSYCHOMETRY AND CLAIRVOYANCE

with the freshness of life. This property is similar, in a degree, to the power of the sensitized salts of silver in the photographic plate, which hold the image in a latent condition until development. No one has yet given a plausible explanation of the working of the photographic developer, and the coming into view of the astral image seems to be little more astonishing. A few, who ought to know something accurate about the existence of the "Astral Picture-Gallery," have doubted it, Spiritualists among them, and for such it is not out of place to quote this extract from Vol. viii of *The Path*. William Q. Judge was writing about certain spiritualistic messages received from an intelligence calling itself "Jim Nolan":

In replying he upheld the old views about the astral light, only calling it "magnetic light." As he was speaking of memory he went into an explanation to sustain his position and said: "In ancient times men called a certain light surrounding and emanating from every person, the astral light, and upon which, they taught, was imprinted or impressed every thought or act of the individual. We,

the spirits, call this emanation a magnetic light. . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life."

William Q. Judge goes on to say:

All these remarks of Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. . . . And when we find, as in the case of Nolan, a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconceptions of the medium or the sitters. . . . In many of his replies he says that which if attended to would long ago have purged Spiritualism and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then — he disappeared. There


20 *PSYCHOMETRY AND CLAIRVOYANCE*

are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought, near the descending arc of the cycle of Spiritualism, to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

This "true psychic investigation" would of course have been on the Theosophic and altruistic lines indicated above.

Speaking of psychic phenomena in general it is still fashionable in certain circles to ignore or ridicule them all. This is largely because of the fraud and outrageous claims of many mediums, but there is a true lower clairvoyance, and it is nearly always accompanied by cataleptic conditions, arterial or venous congestion, changes of pulse or other abnormalities of an undesirable nature. Much of the success in ordinary clairvoyance also depends upon the condition of the astral plane at the time. As the earth moves in its orbit it enters into new regions where the conditions of the ether (the lowest division of the Astral Light)

are under varying stresses, owing to the relative changes of distance from the planets, etc.; and as the sun carries his family onward through the abysses of space it is clear that a closer approach of the earth to one of the fixed stars, say a red one, is bound to modify conditions in the earth's ethereal surroundings. But it is impossible to go into details about the astral plane in general here; for further information the reader is advised to read the Manual specially devoted to that subject. It is necessary to remember that the lower astral plane is not a high spiritual state and that communications coming from it are most frequently trivial and almost always confused and misleading. The clairvoyance of the Higher Ego is on a very different plane; it is pure, orderly, spiritual, and lucid — qualities in which the ordinary "sensitive" is deficient as a rule, but as it is the lower kind of clairvoyance that is most usually meant when the subject is referred to, we must confine the main part of our attention to it.



22 *PSYCHOMETRY AND CLAIRVOYANCE*

HISTORICAL INCIDENTS OF CLAIRVOYANCE

THE pages of history are crowded with examples of clairvoyance, though most modern historians have minimized their significance and emasculated the records for fear of being thought superstitious. The classic writers and the Jewish and Christian Scriptures are filled with accounts of prophetic dreams and other clairvoyant phenomena. St. Paul's account of being caught up to the third heaven, ("whether in the body or out of the body, I cannot tell: God knoweth") is interesting as a confirmation of the Theosophical views of the ascending states of consciousness, for that was a really spiritual experience similar to those of the Buddhist and Hindû ascetics, the Sufis, and many of the ancients, such as Proclus, the Neo-Platonist, who declared he had been "united to his god" but six times during his long life. Although he claimed to possess ordinary clairvoyance to a degree, yet he knew

that the rarer divine illumination was of an infinitely higher order.

The vision of Scipio Africanus Minor in B. C. 149 as related by Cicero, is a remarkable example of fairly high astral clairvoyance, but it is curiously confused. Scipio declares he was taken to a great height above the earth, from which he saw the temperate zones and the broad tropical zone, the snowy poles at the ends of the earth, and the people standing in various parts of the earth with their feet pointing in the different directions natural to their situation, some with them pointing exactly the opposite way from those of the antipodeans, etc. Plutarch also relates many curious anecdotes showing that the most profound thinkers among the ancient Greeks and Romans gave credence to certain forms of clairvoyance. The prophecies of the Seers among the Jews were supposed to come from God, but the lower forms of divination were opposed to the letter and the spirit of the Law of Moses.

In this hasty survey we must not overlook

24 *PSYCHOMETRY AND CLAIRVOYANCE*

the historical record of Apollonius of Tyana, who lived about the time of Jesus and who was reputed to be able to survey the past and future as in a mirror, in consequence of his "abstemious mode of life." Among the many curious things told of him it is said that once when he was giving testimony in a court of justice in Ephesus at the moment when the tyrant Domitian was being attacked in Rome, he cried "He strikes again," and declared that he could see the assassination taking place at that very moment by means of his inner vision. Apollonius had traveled as far as India, where he received instruction from the wisest teachers of antiquity, and afterwards he established a school of philosophy which helped to keep the esoteric teachings alive in the hearts of the people in a dark period.

Curious anecdotes of clairvoyant insight among the Sufis in Persia, Arabia, etc. — whose principles are the esoteric heart of Mohammedanism — are entered in their histories. Most of their visions were not concerned

with trivial terrestrial matters but were of an exalted spiritual nature, and while in this state the Sufi Adepts considered that they were united with Allah — not a personalized Deity, but God in all, Âtmâ-Buddhi, or the Higher Self of Theosophy. Sufism is not extinct in the East though it is not so outwardly active as in the middle ages, and many examples of the lower forms of clairvoyance are to be found in Egypt at the present day. Lane, in his *Modern Egyptians*, relates some curious accounts of experiments he saw performed by native hypnotists or jugglers who could induce clairvoyance of a sort in young boys by getting them to concentrate upon a pool of ink in the palm of the hand. This is a form of crystal-gazing, and is one of the methods of obtaining the negative passivity of the mind necessary for the ordinary clairvoyance, but which is well known to be the open door to many injurious influences.

The Hindû, Chinese, and Japanese literatures teem with accounts of clairvoyant experiences of all kinds, and many a weird tale

has been told of the powers of the medicine men of America and Africa, and the Voodooos of the West Indies.


We must not overlook the well attested prophecies of Joan of Arc as to her career and fate, even to the nature of the wound she received before Orléans. Some of these visions were used against her in the infamous trial by the ecclesiastics at Rouen.

Harvey, the discoverer of the circulation of the blood, was imprisoned by the governor of Dover to prevent him embarking for France in a ship which was immediately lost with all hands. The action of the governor was taken in consequence of a significant clairvoyant dream he had. Goethe relates that he once saw his own double riding on horseback under peculiar circumstances that were realized literally eight years after!

What are we to say about the extraordinary case of Frederika Hauffe, the "Seeress of Prevorst," a chronic invalid after her childhood? She was born in 1801 and her case was studied by careful physicians for a long

time after the break-down of her physical health. Dr. Justinus Kerner, an eminent man of science, admitted her into his household and had the opportunity of watching her closely for several years until her death. Her clairvoyance was remarkable; she could see many things quite invisible to those around her, such as the condition of the inner organs of sick people, and various things that were taking place at a distance. At times she showed a high order of spiritual intuition and gave valuable teachings of a Theosophical nature. In her periods of real illumination she insisted strongly upon the septenary division of the human principles, and her description of the glimpses she had of superphysical states corresponds closely to the Theosophical classification. Her clairvoyance went far beyond the ordinary, and we may find a clue to the reason when it is mentioned that she had no personal or money-making end in view.

Lord Lyttleton's well known clairvoyant warning of death as related by Lord Westcote was accepted by Dr. Johnson as inexplicable on



ordinary lines; and no successful attempt has ever been made to explain away Swedenborg's vision of a fire in Stockholm seen by him, and related to many witnesses, when he was a great distance away. Other records are preserved of his remarkable psychic powers. We might fill volumes with the observations that have been collected of late years showing the existence of the various forms of clairvoyance, and, although there is still a school of scientists who call themselves psychologists — a strange misnomer for those who are sceptical as to the existence of a soul, *psyche* — who are loud in denying the possibility of clairvoyance, unprejudiced investigators who are getting first-hand knowledge of its reality may easily ignore their assumptions of infallibility, for it is not forgotten that eminent scientific authorities have at first denied and ridiculed almost every new discovery, such as the circulation of the blood and Galvani's electric pile, Daguerre's photographic plate and the phonograph. Even the evidences for the fall of meteoric stones and of the existence of pre-

historic flint implements were rejected contemptuously by the learned but obstinate savants until the facts could no longer be stifled.

The Western hemisphere in these latter days seems to have suffered from an obsession of unphilosophic doubt as a reaction from the credulity of the Middle Ages, but a perceptible change has taken place since the advent of the Theosophical Movement in the last quarter of the Nineteenth Century, and now we find a large and rapidly increasing number of intellectual persons accepting the rational and time-honored explanations of Theosophy concerning the curious phenomena of the astral planes. The learned but not over wise Nineteenth Century cherished the illusion that the laws of nature were at least approximately known in general outline to the scientists, and that it was possible to draw lines of demarcation beyond which the Unknowable — not the *Unknown* — reigned supreme. This attitude has received many severe blows lately, and we may be grateful for hearing less dogmatism nowadays about the Unknowable and the so-

called foolishness of the ancient philosophers! The tide is creeping up, and the dry sand-banks, both of ecclesiastical bigotry and of materialism, are slowly but surely disappearing under the flowing stream of more liberal thought.

Truth is great and does prevail — ultimately, but its course reminds one of the fable of Hercules and the wagoner, for it needs a strong push to drive it onward through the mire of ignorance, into the mind of man, inflamed by passion and blinded by prepossession. Still as this is an age of Transition, as we are told by Those who have kept the records of milleniums, it is a favorable time to bring forward truths that have been obscured or fossilized; and the impression Theosophy has made already, and the increasing demand for its help in practical life made in all quarters, show that H. P. Blavatsky's attempt to "break the molds of mind" was successful.

IV

SENSE PERCEPTION IN GENERAL

WHILE it has been found impossible to force the pace and compel scientists too suddenly to admit the logical results of the multitude of well-attested records of psychic matters, the knowledge of the true philosophy of life which includes these things in its scope is gradually spreading. The phenomena of clairvoyance are as much under law as the phenomena of electricity, though little more is known of the laws of one than of the other; yet they are not "supernatural" or outside the scheme of the universe. We have been hypnotized by the fear of the word "supernatural." Theosophy expunges it, for there is nothing above Nature. "Supernatural" has an ecclesiastical sound, and has been a boggy to frighten people from inquiring too closely into matters which were claimed as

being the particular concern of certain classes.

In the Roman Church the effort has been made to imply that psychic powers are the supernatural graces with which the saints are endowed, or occasionally, as in the witch persecutions, gifts from the Devil! As an ordinary clairvoyant is inhibited from seeing beyond a certain degree of astral matter, although deeper truths are there, so most people have inhibited themselves from seeing profoundly into philosophic truth, by carelessness and prejudice.

Theosophy says, however, that while the existence of ordinary clairvoyance is not of importance to the spiritual development of the world, it does make manifest that there is something beyond what can be apprehended by the physical senses, and leads by analogy to an understanding of the possibility of higher spiritual perceptions. The laws of the so-called "supernatural" will be found in time by those who need to know them for their work of philanthropy and not for curiosity, and then they will be found in perfect accord

with the rest of the laws of nature, for the knowledge of a Law is only the recognition of things as they are, and nature will never deceive by allowing two and two to be four at one time and five at another. Though the lower psychic perception may be manifested through the senses of smell, touch, sight, taste, or sound, in the higher order they are one. Even now a few clairvoyants have an inkling that the psychic senses are interchangeable, and that a sound can be seen, and vice-versa, but the higher faculty of the Higher Manas, illuminated by Buddhi, discerns all as a whole and not in disjointed parts through the limitations of senses however sublimated.

Popular folk-lore and mystical traditions are often fanciful enough, but when carefully sifted they are found to contain traces of the ancient Wisdom, or of present-day reality. For instance in Ireland and Wales, and in the Scottish Highlands, etc., within a stone's throw of the highly civilized British Metropolis and among people of no "inferior" race — thousands of them of the highest culture and edu-

34 *PSYCHOMETRY AND CLAIRVOYANCE*

cation — the belief in the existence of “second sight” or other forms of clairvoyance is widely spread. In other parts of Europe and in America we find the same, and in the immemorial East, where civilizations have endured for millenniums, the knowledge of its existence is practically universal. In the Orient generations of acute reasoners, brilliant intelligences, have been giving their best energies to the study of a real human psychology. If there had been nothing in clairvoyance those investigators would have exploded the notion long ago, but the fact is that the most comprehensive generalizations about the spiritual powers and nature of the Real Man, the Higher Ego, as well as of the confused and imperfect psychic attributes of its emanation or reflection, the lower personal man, have come from the East. While the ancient Celtic peoples and the classical nations had their share of the archaic Wisdom-Religion, Theosophy, it was the Orient, Egypt, and “East of Suez,” that carried it down in purest form from the destruction of Atlantis.

In making experiments in clairvoyance and so forth without guidance, the would-be discoverer can do no more than investigate very imperfectly a few of the properties of the astral plane and determine the existence of the astral senses, things which have always been familiar to those who have a right to know. It is practically impossible for the ordinary experimenter, however acute his intellect or untiring his energy, to learn anything new about them if he has no higher motive than curiosity, even though it be only apparently harmless curiosity. The Wise who know the facts have gained their knowledge by looking down upon the astral planes from above, free from the delusions of passion.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, . . . Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.—*Voice of the Silence*. (H. P. Blavatsky.)

UNCERTAINTY OF LOWER CLAIRVOYANCE

THE first thing we are told about the astral planes, at least the lower ones which are accessible to the average person, and the first thing that all find who investigate, is that they are regions of intense confusion; that things are reflected in them upside down, inside out, and that to the unprepared neophyte who has no guidance the bewilderment is so great that there seems to be no law and order. It is a general experience that numbers and forms are reversed in the lower astral light, 123 would be read as 321, but sometimes they are re-reversed back to the right form. The perception of time is equally uncertain on these planes, events that really belong to the future may be seen as if they were in the present or in the past, and so on. Then again for a time everything may appear to be working regularly and smoothly, when, Presto! an utterly unexpected change takes place and all is confusion, or worse. At times, try as hard as they like, ordinary clairvoyants cannot see

certain things, and the reasons for the appearance or disappearance of the images are quite unknown to them.

And yet there is method in every department of Nature; layer after layer of different orders of clairvoyance exist, such as what W. Q. Judge calls "the positive side of sound," the "symbolic plane" (a high one), "the positive and negative aspects of the regions corresponding to the epidermis and its emanations," and so on, octave after octave, but the laws are not easily discoverable, for they are interwoven with physical correspondences which if misused, would produce great evils. The correspondences between the forces on the different planes have been kept very carefully from the knowledge of rash minds by those who know the keys, and for a lack of these clues, which connect the different planes of being, numbers of seekers have, fortunately for them, given up the pursuit of the psychic will-o'-the-wisp in despair after wasting many fruitless years. Besides the waste of time there is the greatest and unavoidable danger

in the exploration of the astral without the protection that comes from the fundamental purification of the whole nature, not danger in the ordinary sense only — bodily and perhaps financial risk — but very real and horrible peril to character, life, and reason, not to speak of sundry unpleasantnesses that will have to be faced in a future incarnation as one result of dabbling in things better left alone until properly prepared. The delusions and dangers of the astral plane are so well known to the Helpers of humanity, that it is not only for the sake of the incautious and unguided or misguided but also out of compassion for humanity at large that they earnestly advise them to beware of running in “where angels fear to tread.”

For ages the illuminated Teachers who could see behind the veil of illusion that enwraps mankind have studied the phenomena of the inner world, and when the learner has passed in his character-building beyond the place where such things are dangerous — to most aspirants a hard matter — he also sees that

there is law and order in the astral. To such a one, though it may not be until after many incarnations, the way opens of itself naturally. It is safe to say that while there is the element of fear or undue wonder present in anyone coming upon these things for the first time in any one life, that is a proof that he is not prepared to understand the meaning of them. To the student who asks for advice upon this subject H. P. Blavatsky says:

The name of Hall the second is the Hall of LEARNING.* In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.

William Q. Judge gives warning:

There are no competent guides in this pursuit (clairvoyance) to be found here or in Europe who are willing to teach one to acquire it without danger.

The qualifications such a guide should possess render the finding of one difficult if not impossible.

* The Hall of *Probationary* Learning. The astral region, the psychic world of supersensuous perceptions and of deceptive sights, the world of mediums. . . . No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

40 PSYCHOMETRY AND CLAIRVOYANCE

They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept. . . .

But what shall Theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits.” But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o’-the-wisp images.

“But *what*,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

V

THE MAN WITHIN

OF COURSE in studying the philosophy of life the psychic occurrences that happen to force themselves upon the attention may sometimes need examination, for they have their place in the scheme of the universe, and the clues that have been given to the world through the Theosophical Movement enable us to form a general idea of some of the laws governing them. Modern Science has totally failed to include this factor in its speculations, and for want of it all the scientific answers to the riddle of the universe current today are vitiated from the beginning. For a complete presentation of these laws the world will have to wait until it has learned the meaning of universal brotherhood.

To grasp the meaning of what is given, the student is supposed to have an acquaintance

with the Theosophical division of the seven principles of man, and the general evolutionary scheme of progress through Reincarnation as taught by Theosophy. In considering ordinary clairvoyance we are dealing with the lower man, the astral and Lower Manasic consciousness functioning through the brain. It is the light of the lower Manas combining with certain "sheaths" or grades of consciousness of the astral body that is chiefly concerned with the ordinary manifestations of clairvoyance, psychometry, and thought-transference; the Higher Manas, the immortal reincarnating soul, is not involved, its clairvoyance is of an entirely different order — of a spiritual nature. The Intuition — a very much over-worked term — is the nearest word we have to express it. What a blunt tool the English language is when we wish to deal with a real psychology! A great Teacher of Theosophy once said that having to employ it was like trying to do fine carving with an ax.

Once the idea of the existence of the Higher Ego and its potential dominance has entered

into the calculations of the leaders of thought the whole atmosphere will change. At present there is no alternative in accepted thought between the conception of an autocratic Personal Deity separate from the creation, and that of a concatenation of blind forces out of which, somehow, the wonderful harmony of the universe has "happened" to come! The teachings of Theosophy avoid the Scylla of Anthropomorphism as well as the Charybdis of Atheism; but this is not the place to pursue this important subject further.

The Higher Being is like a light veiled with many thicknesses of obscuring matter. It is the root of human consciousness, and the brain-mind is only one of the aspects of this permanent underlying unity, differentiated for the gaining of experience in terrestrial life. It needs organs, such as the mind with its physical senses, to bring it into touch with the material world; but there are other methods by which this Higher Being, of which our ordinary personality is the instrument, can obtain information from planes utterly un-

44 PSYCHOMETRY AND CLAIRVOYANCE

known to the brain-mind. It uses intuitive methods so recondite as to be meaningless when translated into the terms of common life. The astral senses are not in themselves more spiritual than the physical. Psychometers and other clairvoyants are persons born with constitutions so exceptional that the perceptions of the astral senses are able to register themselves on the physical brain with more or less ease. The frequent transference of susceptibility of sense-perception to unexpected places, such as the power of some clairvoyants to read with the solar plexus or the tip of the ear, proves that lens, retina, and optic nerves are not essential elements for coming in touch with the outside world, though probably the knowledge obtained by the inner astral sensorium through its own channels is sub-consciously transformed upon its entry into the brain into impressions of sight, sound, etc. In the case of the clairvoyant reading of something invisible to the physical eye, the impression of the page must be received by the astral senses and thrown by reflex action *from within* upon

the retina, where the optic nerve deals with it in the same way as with an ordinary impression. The five physical senses are the product of evolution, *i. e.*, differentiation, and the astral senses are not intrinsically different. It is a truism in Biology that sense-perceptions are displayed by low protoplasmic, structureless forms, like the amoeba, which show discrimination in their choice of food, color-preferences, taste, etc., without any corresponding differentiation of organs of sense. The specialization of the sense-organs, which has been the work of evolution, into our present material conditions, is, in large measure, the *limitation* of consciousness, and the future and more perfected humanity will, Theosophy teaches, outgrow the conditions needing the separation of the senses. It is strange that our philosophers have not perceived that the evolution of the senses as separate faculties implies the previous possession of them in unity, as the amoeba so plainly suggests. Ordinary clairvoyance is a kind of weak reflection of the one higher sense peculiar to the Higher Ego,

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46 PSYCHOMETRY AND CLAIRVOYANCE

in which, as it were, the separate senses are combined into something much greater than we can conceive. As Browning says in *Abt Vogler*:

That out of three sounds he frame, not a fourth
sound, but a star.

ORDINARY CLAIRVOYANCE ONLY ANOTHER SENSE AND NOT SPIRITUAL PERCEPTION

CLAIRVOYANTS are much mistaken if they think their faculty proves they are on the path to the supreme goal of spiritual perfection, for they have merely obtained an uncertain, incomplete and erratic use of senses which are no higher than the physical. It has been clearly pointed out by the Teachers that these attributes of the lower mind either perish at death or leave undesirable mediumistic tendencies for future lives. The Theosophical teachings do not exclude the possibility of something from a really spiritual source occasionally reaching the mind of a

clairvoyant as well as of anyone else, but the passive condition of the average mediumistic seer is actually a hindrance to the attainment of the higher realms of being, which demand long-continued, positive, and purely impersonal effort for their realization. The fact of a person having been born with a psychic aptitude is no reason for supposing that he is a bit more brotherly, noble, or serviceable to mankind than anyone else. In many cases marked clairvoyance is an affliction, and, being abnormal at this time, is often accompanied by weakness of body, or mental peculiarities; and there is the ever-present danger of the seeds of vanity being stimulated by the illusion of being specially favored by heavenly gifts! William Q. Judge emphasizes the important Theosophical teaching that the pure-minded and the brave who use common sense can deal with the future when it comes far better than any clairvoyant who trusts to the uncertainties of astral vision for protection. A heart filled with brotherly kindness and a complete reliance upon the Divine Law of


Justice is the only support that will not fail.

In studying the records of astral clairvoyance one of the most striking things the careful observer notices is its unreliability. That clairvoyants, psychometers, and thought-readers make many successful hits is undeniable; but their failures stand out more prominently. Besides the reversal of numbers and forms such as previously referred to, the seeing of small things enormously magnified and large ones reduced to nothing, summerly surroundings transforming themselves into winterly ones, and so forth *ad infinitum*, there are numerous cases of strongly marked thoughts in the aura or thought-atmosphere of the investigator being mistaken for actual spirits of the dead or for mystic communications! An example occurs in an early volume of *The Path* where an account is given of a clairvoyante who told the seeker that the name of his guardian spirit was written all around him in the air! When the name was mentioned he found it was nothing more than a trade-mark on a packing case he had just previously been

puzzling over; the clairvoyante had simply read his thoughts without in the least understanding what she saw! Cases like this, while they establish the *bona-fides* of the seer, utterly discredit the usefulness of the clairvoyance.

The great number — forty-nine — of the different “sheaths” or conditions of the astral body are limitations and natural divisions of the astral perceptions. The natural-born clairvoyant has seldom more than partial control of one or two of these divisions, and as each is *en rapport* with a corresponding and different plane of consciousness, only the most incomplete version of what is looked for can be expected. For instance, as W. Q. Judge tells us, a clairvoyant may have developed the clairvoyance corresponding to the right hand — say the positive side of touch — while all those important and indispensable qualities corresponding to the other organs are unknown and unsuspected by him.

A remarkable effect of one kind of clairvoyance has been a source of great surprise to the French hypnotists. It is that in which the



personality and whole character of the subject seems to be changed in an extraordinary way in alternating periods, even the memory being dual. All sorts of wild theories have been started to explain these abnormal conditions, but the fact is that the lower mind is functioning through different astral sheaths successively, each one having its own memories and qualities, some possibly brought over from a previous incarnation. In the normal life they would unite to form a blend, the "false personality," the lower ego; but when the balance was upset by ill-health, hysteria (whatever that very convenient word may mean) or hypnotism, a temporary separation of portions would occur, each one looking like a different person. When the patient was cured the normal blend appeared, though the memory was not always complete. Cases of entire loss of memory may be explained this way, such as those of persons awaking to find themselves in a strange city, leading a new life under a new name and without the slightest idea how they got there. H. P. Blavatsky says:

Memory—the despair of the materialist, the enigma of the physiologist, the sphinx of science—is to the student of the old philosophies merely a name to express that power which man unconsciously exerts and shares with many of the inferior animals—to look with inner sight and behold the images of past sensations and incidents.

After years of experiment and discussion clairvoyance has only been able to establish two things satisfactorily: the existence and some of the qualities of the astral light, and the fact that we possess astral senses corresponding to this condition; and after all, the scientific world has not been convinced! But apart from the details, the general broad fact of the existence of such a faculty as clairvoyance, the reflection of the higher powers of the soul, gives a plain hint that we are disinherited children of Royal strain—disinherited by our own foolishness; and, finding ourselves to be more wonderfully made than we thought, a scorn for meanness or impurity should arise and be helpful in temptation.

VI

PSYCHOMETRY

PSYCHOMETRY is the branch of clairvoyance that has given perhaps more satisfactory results than any other, for it has been frequently practised with some success by persons in normal conditions, that is to say without bringing in the undesirable trance state with its physiological disturbance; and many people show more or less conscious possession of it in what are called natural antipathies and sympathies. The peculiar and otherwise inexplicable cognizance and horror of the presence of a cat in the room, although unseen and unheard, and hidden away in a box or cupboard, which many people have, is a common example of psychometry.

Nature has been eternally photographing everything in indelible colors. Not a leaf stirs nor a ripple moves, not a star twinkles nor a

cloud passes but a record is imprinted upon all the surroundings. In *Isis Unveiled* H. P. Blavatsky gives a remarkable description of the fixing of a psychometric image upon a plate of metal, which was done in her presence in Bengal. Where cities of the past have stood, their ethereal pictures subconsciously impress newcomers to build again. Germs of moral contagion hang around localities where crime has been rife, and purification by fire seems to be the only way of counteracting such influences. This may give a clue to one reason for cremation. The human mind is so sensitive that the most chance encounter engraves an indelible impression, though it may not be brought up in normal consciousness until the time of death, when every detail of the past is reviewed. In the recording atmosphere carried by a mother there are multitudinous pictures of many generations past, some of which receive their "development" as the children come along, their Egos requiring just what is waiting there for them.

The psychometrist in attempting to read in

the astral light is exercising a faculty which can hardly be distinguished from the power of recollection, only the astral picture gallery he is trying to examine is not of his own collection. The psychometrist usually places the specimen to be studied, such as a coin, mineral, letter, etc., in contact with the forehead or the epigastrium, or may even hold it in the hand. After a minute or two the external surroundings disappear and a series of pictures, more or less correct and more or less tintured with the workings of the imagination and with the thoughts of other persons, begin to unfold themselves to the inner sight. Sounds too are heard, perfumes smelled, and even the sensations of heat and cold, dryness and moisture, are often reproduced with surprising clearness. Sometimes the object being examined has passed through so many vicissitudes that the pictures seem to fly with the speed of lightning and then it requires the greatest mental effort on the part of the seer to hold each one for the time necessary for a careful examination. At other times few, but long-continued,

influences have affected it and the reading is, of course, easier. Psychometric vision, like all other branches of clairvoyance, is subject to great error owing to the imperfection of the human subjects and the general ignorance of the laws governing it, but for those who are sceptical as to the reality of clairvoyance, psychometry affords the most easily verified form. Different psychometrists agree generally in the broad delineation of an object, though when it comes to the details wide divergences are often found. Different seers apparently perceive the surroundings of the specimens from very different points of view, and the pictures are greatly modified by their individual prepossessions and the vividness of their imaginations, the "personal equation," it would be called in scientific language. Occasionally psychometrists agree in every detail, but there are always unexpected difficulties in getting perfect satisfaction and complete demonstration. It is a singular and well-known fact that hardly any "sensitive" takes the slightest interest in the careful and painstaking study of the

laws of the astral plane under which the phenomena are taking place. They are satisfied to accept things as they come, and unfortunately, usually regard their psychic sensitiveness as a means of making a living by "telling fortunes."


The experiments of Baron von Reichenbach conducted in Germany in the middle of last century are classic, and have been largely corroborated by subsequent researches. Reichenbach found that numerous persons could see colored flames issuing from, and surrounding the poles of magnets, particularly in dark rooms. His experiments, which were conducted with great skill and care to avoid fraud or mistake, confirm the statements advanced by Theosophists of the uncertainty of clairvoyance; for the resulting descriptions, though agreeing in the main, differed in detail. In proportion to the sensitiveness of the clairvoyant, differences were seen in the brilliancy and size of the flames. Many of the subjects were invalids and it is noteworthy that with the recovery of their health the clairvoyance rapidly diminished, resulting in an apparent dimin-

ution of the radiance given off by the magnets. Some of the sensitives could see other astral things as well, and for those who wish to examine unbiassed scientific evidence upon the subject, Reichenbach's treatise is valuable.

About the same time Professor W. Denton of Boston spent many years and immense pains in collecting first-hand records of psychometry, which he published under the title of *The Soul of Things*. His sensitives were his wife and son and a few friends, and any suggestion of conscious fraud seems uncalled-for. He took many precautions to prevent the imagination of the clairvoyants from leading them astray, sometimes even grinding to powder the specimens to be psychometrized so that their nature should not be known; and to obviate the possibility of unconscious reading of his thoughts the psychometrists were caused to pick out the objects from a large heap wrapped in tissue paper, the particular one chosen being unknown to any one until after the delineation. Yet despite all the precautions against imagination and thought-transference, etc., Denton's

psychometers usually described the origin and surroundings of each specimen with surprising accuracy in the main, and in some cases mentioned things which it was impossible to verify until afterwards, when they were found to be true. In other attempts, such as the alleged description of life in the planets, it is fairly certain that the imagination played the most important part.

When a bit of lava from California gave a correct picture of a locality in that State, unknown to the seer, with the details of an antique volcanic eruption; and a fragment of plaster from Pompeii rendered snatches of photographically realistic glimpses of ancient Roman life, some of which can be verified, as well as a strong impression of the terrors of the ruin of the city; or an old letter depicted the character and incidents of the life of the writer, a person quite unknown to the clairvoyants; or a thousand other objects were the exciting causes of vivid scenes which were repeated with more or less agreement on different occasions and with various psychometrists, it



would appear useless to deny that the evidence is very strong in favor of material objects preserving the images of all that has occurred, and that certain persons are so constituted as to be able to see them in a fragmentary way under favorable conditions. Denton's psychometrists described certain degraded races of men in terms that strongly resemble the account given by H. P. Blavatsky of the lower offshoots of the early Atlanteans. They also had intimations, from prehistoric remains, of high antique civilizations, but these were not so clearly defined, probably because Denton was not looking for anything but "primitive savagery" in the extremely distant past! His experiments while classic, are still open to objections.


The writer had the opportunity once of investigating the claim of a friend who believed she possessed psychometric faculty. She was not trying to exploit it financially and even disliked that it should be known outside her family circle. Among other experiments she was given a small bit of wood showing no

marks by which it could be identified, and, to avoid the possibility of thought-transference, the writer, who handed it to her, had been careful not to inquire into its history when borrowing it from another friend. Immediately that she took it up, she saw and described a terrible scene of men fighting for their lives in a confined place close to some water, followed by an immense public funeral in a flat and marshy locality. The owner of the specimen confirmed the delineation. It was a piece of the wreck of the *Royal George*, which sank with nearly all the crew below deck off Portsmouth, England, about a century ago. The funeral took place in a spot which answered to the description. The bit of wood may have been a portion of something carried to the funeral from the ship, or the original owner may have impressed it with what he saw. Although the experiments were often fairly successful, all concerned found that it would be wiser to discontinue them, as being conducted without direction, and without special purpose, they did not lead anywhere, and the

effects were soon found *not* to be beneficial.

The waterfinders, or "dowsers," who sometimes discover hidden springs and veins of metals, have faculties closely corresponding to the psychometric, but they do not claim to *see* the object of their quest; and the stories of Talismans and Amulets are not irrational in view of the fact that as sensitive persons can be consciously affected by the pictures carried by inanimate objects, it is extremely likely that all must receive *some* impression from them.

It has been proved that in the system of the universe the law of periodicity, or cycles, is of primary importance. This law reaches from the lowest physical to the spiritual worlds. In *The Secret Doctrine* H. P. Blavatsky puts it forward as one of the fundamentals of Theosophy. Now it is well known that in the accounts of "haunted houses" it is often mentioned that mysterious noises or apparitions are observed on the anniversaries of the events that caused the trouble. Naturally sensitive persons, or those made so by fear and expectation, may see these pictures of the past in the



hues of life, and there are soon the materials of a full-fledged ghost-story. At times a state of stress in the mental atmosphere caused by trouble or sickness develops the psychic photographs and then a warning vision or sound may be perceived. It is impossible to deny that there must be some cause for the many well-authenticated accounts of such things; but when the law of cycles is considered it becomes more than probable that the images of the past, with which the atmosphere of old houses is crammed, are vivified at certain periods, such as anniversaries, when physical conditions are similar and mental expectancy has raised the tension — and can then be perceived by other persons than psychics. Psychometry, combined with thought-transference, gives a rational interpretation to many of the tales that have been considered unworthy of notice by intelligent people. There are, however, certain occurrences, for which there is very strong evidence, that cannot be explained in this way, but to consider these would transcend the bounds of this Manual.

The stories of "supernatural" goings-on in haunted houses usually tell of horrors and crimes. William Q. Judge explains that the lower astral planes upon which the impressions are made and which are the field of ordinary clairvoyance are more easily impressed by the images of passion because of their semi-material nature. The more spiritual emotions are recorded more vividly upon higher planes, which are not in such close contact with the physical, and so are less accessible to the ordinary man.

VII

THOUGHT-TRANSFERENCE

BY a careful examination of the records of Thought-transference it will be seen to be a factor of the greatest importance in the unraveling of many puzzling accounts of apparitions, especially those wraiths seen sometimes at the moment of death. Since wireless telegraphy came into use there has been less difficulty in accepting the possibility of thought-transference, but there is one fundamental difference between the two — as far as at present ascertained — which shows that the laws operating on the astral plane are not precisely the same as those manifesting upon the physical. While electric waves spread out in all directions, weakening in intensity inversely to the square of the distance, like gravity and light, thought-vibrations reach their destination in full intensity, even from the antipodes. They

travel in the determined direction as if attracted by sympathy. The action of thought-transference differs from that of psychometry chiefly in requiring a human brain as the transmitter; we should not call anything like the reading of stored-up records by that name. The psychometrist reads the passive emanations from objects, the thought-reader receives active impressions from another person who usually, though not always, knows he is trying to communicate.

Mark Twain relates a curious experience he had, among many others of a similar nature, in the receipt of a plot of a book. It came into his head in a steady stream of thoughts at an early hour one morning, and he thought it an excellent subject but much better fitted for a friend to write. Shortly after, while arranging to send the general outline to this friend, who lived far away in the West, he received the very same thing from the man himself, with a letter asking advice! It turned out that it was the intense thought of the friend that had projected itself across the continent

against his brain, and that he had mistaken the stream of thought for something original of his own!

How often the act of letter-writing produces a reply that is not a reply, for it has been written at the same time! With some people the occurrence of letters crossing each other is so frequent as to be a source of annoyance. H. P. Blavatsky says:

As God creates so man can create. Given a certain intensity of will and the shapes created by the mind become subjective; given a more intense and intelligent concentration of the will and the form becomes concrete, visible, objective.—*Isis Unveiled*, vol. I, page 62.

The sympathy of twins, even at a distance, is well known, and, in a lesser degree, of mothers and children. So many experiments have been made of late years in thought-transference that no intelligent person who has given a proper amount of consideration to the subject can doubt that it is a fact, but we may safely neglect the claims of boasters who assert on public platforms their ability to read all the

thoughts, however private, of any one in the audience!

Much of the success of experiments in thought-transference depends upon fixed concentration by both sender and receiver. It has always been noticed that when the sender wavers in concentration the image disappears or at least becomes confused. The images are subject to the same uncertainties as are found in all clairvoyance; they are frequently reversed in transmission, they appear and disappear incomprehensibly, and are very little under control.

There is a higher kind of thought-transference by which those who have passed into the Devachanic state (the heaven-world of rest between incarnations) are able to help their friends on earth by sending them pure and holy ideas and enveloping them in a protective atmosphere of love. The living are rarely able to receive these blessings knowingly, but on awaking from sleep a faint memory is sometimes retained in the form of a beautiful dream. Anyway the influence is not without

its effect. The advanced Helpers of mankind are also constantly throwing out beneficial ideas for receptive minds to feel and carry out, ideas that seem to come into the head spontaneously. This communion of thought or overshadowing must on no account be confused with what is called "spirit-return" or "trance-messages," or anything of that sort. Spirit-return is considered by Theosophists as a highly undesirable, and fortunately a *very* rare, possibility, not to be encouraged by any one who loves his fellows; and the usual kind of "spirit" messages, when not complete fakes, are so unsatisfactory and twaddling that it is impossible to believe they come from sources of even moderate intelligence.

Without the explanation of thought-transference we could not understand the rapid spread of epidemics of revolution, such as in 1848, and outbursts of suicide, crime and fanaticism; for the ordinary theories are notoriously inadequate and puerile. Many criminals and lunatics have asserted most earnestly that their excesses were absolutely objectless, but

that they could not resist the impulses that seemed to come from some external source. Though this is no real excuse, it is perfectly comprehensible that the terrible pressure of ugly thoughts that mankind is continually evaporating into the invisible planes will leak through the thinnest and weakest places. Man is truly his brother's keeper on every plane, and his responsibility is unmeasured.

VIII
THE
“BOOK OF THE RECORDING ANGEL”

AS the Astral Light or Plane has been considered in another Manual it is unnecessary to touch upon it in any detail here; it will be enough to draw attention to a few thought-provoking points which throw light upon the phenomena of clairvoyance. It is very difficult for us, with only the few faculties we have specially trained, to comprehend the existence of this peculiar state of being and substance, separate from, yet interlocking with and even interpenetrating the material world, throbbing in alternating currents of positive and negative impulses, capable of being concentrated into tangible form under rare and peculiar circumstances, and carrying the images of everything that has been and a great deal that will be — in embryo — in the form of

potentialities that can be instantly developed into the glowing hues of life under proper conditions. Even our established conceptions of time and space have to be modified when considering its problems. The lower portion of the Astral Plane is a great hypnotizing machine, so full of filth that the task of purifying this Augean Stable seems almost hopeless. But its purification is the only hope of humanity, and by noble deeds, unselfishly performed, those who love the better side and are devoted to the uplifting of the world can project into the air winged hosts charged with dynamic force. In *The Little Philosophers*, a Symposium written for children by Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, one of the characters laments the limited number of really impersonal warriors ready to lift the stumbling blocks out of the way of humanity, but the next speaker cheerily responds: "That is the very reason why we should wait no longer to begin!" Fortunately the will-directed and brotherly thoughts of the few who are enlight-

ened, in comparison with the heterogenous confusion of base ideals and hideous images in the astral plane, can be likened to a disciplined force in presence of an unruly mob. Though the soldiers may be few they have a definite aim and a leader working with the Law, while the crowd is undirected or misdirected and wastes its strength aimlessly.

The Higher Ego has the power of acting without the co-ordination of the physical organs and brain; it sees things by means of its higher clairvoyance, and is sometimes able to impress them by a sort of thought-transference to the lower brain-mind if the latter will permit. In sleep the Higher Ego makes great efforts to inform the brain-mind with knowledge of many kinds, including that of coming events, in order that it may not be altogether unprepared, but it is seldom that the brain can carry these intimations back into waking life; and as the Higher Ego does not use physical language its symbols are not always understood nor recognized in their true importance. If, as is the case so frequently in this material-

istic age, the symbolic teachings are persistently ignored and no effort is made by aspiration in wordless meditation to draw sustenance from that Source which possesses real wisdom, the symbolic suggestions and guidance will disappear. The symbolic dreams created by the imaginative faculty of the Higher Ego are seen, once their clue is obtained, to be exceedingly apt, and oftentimes not destitute of the keen edge of humor. Although there seem to be certain types of dreams bearing definite meanings, and much truth in the old proverb that "dreams go by contraries" (a popular appreciation of the reversal that so often takes place in the astral light) each one must, for himself, learn the symbolic language of his own higher nature.

The Astral Light is not only the storehouse of forms, colors, sounds, etc., but holds the records of all the ideas that have ever been evolved out of man's brain. The thinkers of today have very few original thoughts; nearly all the philosophies of modern times are little more than modifications of those that were ex-

istent at the time when "Solomon" said there was nothing new under the sun and that to the making of books there was no end! Herbert Spencer's fundamental principle of Evolution, *i. e.*, that the Heterogeneous proceeds from the Homogeneous and back to it in endless succession, was worked out in ancient India milleniums ago in the philosophy of the "Ever-Becoming," by thinkers who had more spiritual insight and more departments of nature open to them than those of the present day — even *if* they had not all our exquisite mechanical instruments and opportunities of obtaining statistical information. But if we go back to much earlier periods we find that our boasted inventions are old and are largely derived from the astral storehouse of Atlantean or Lemurian antiquity where the principles that our inventors look for are preserved in germ. When the time is ripe, or in other words when the cycle has come round again, the principle breaks through into the seeking minds, and the last link desired for success comes in a flash, or by what is called "a happy

accident." In America the rush of invention has been especially active, one reason being that the people are more receptive to the pressure of the stored thought of the past than Europeans. Then, again, sometimes men originate brilliant ideas but have not enough education or opportunities to push them to perfection; in such cases a receptive and well-qualified mind will pick them subconsciously out of the astral light by a kind of thought-transference and utilize them for the benefit of mankind.

IX

TIME AND SPACE

IN a discussion on the will, in the *Parerga*, Schopenhauer, who derived much of his philosophy from the Orient, makes some curiously suggestive remarks upon the supersensual world in general, and his words apply perfectly to the Astral Planes, lower or "infernal," and higher or "Divine." He says that there is quite a different order of nature from that with which we are commonly acquainted, with its ordinary laws of space, time and adaptability, an order that goes far deeper, for it is nearer the Original. In this order, which is imperfectly shadowed forth in clairvoyance, Changes may be wrought by quite a different course than the course of physical causality. . . . Therefore the peculiar action of all the aforesaid manifestations is vision and action at a distance in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fun-

damental character of what is called *magical*; for such is the immediate action of our will, an action liberated from the causal conditions of physical action, viz., contact.

From this the consideration of Time in its relationship with clairvoyance and the astral plane is a natural step. In the clairvoyant state and in dreams, which are often partial incursions into the astral consciousness, Time and Space unmistakably enlarge their borders and take on new relationships. For instance a dreamer will undergo experiences in a moment which would require a long time for the waking mind to pass through, and in prophetic dreams the future practically becomes the present. In this connexion it has been ingeniously advanced, and not without reason, that as an immense experience may be packed into an instant in a dream, so a whole long life is but a moment in the sight of a higher Being, unrolled, like a scroll, out of another order of time of almost infinite rapidity into our deliberate system of existence, to enable our slow-acting faculties to appreciate in an illusory

succession events that are practically co-existent. We must not dwell on this metaphysical idea too long, but neither can it be overlooked, for H. P. Blavatsky enunciates this difficult proposition for our consideration :

The Human spirit, being of the Divine, Immortal Spirit, appreciates neither past nor future, but sees all things as in the present.—*Isis Unveiled*, vol. I., page 185.

H. P. Blavatsky here refers to the Higher Ego, but in a minor degree the same thing applies to the personality.

Under the influence of anaesthetics, past and future, space and thought are seen under very different relationships from the normal, and many people speak of the sensation, when coming to, of returning from a superior condition in which the spirit has explored the bright, illimitable fields of eternity. In reality the experiences have been very limited and mostly imaginary, but they have demonstrated to the subject that our ordinary consciousness is intensely and painfully cramped; they have demonstrated to him that life has infinitely

larger possibilities, and that if we once escape from the prison of self to which we have condemned ourselves, the kingdom of heaven would indeed be at hand. The door is not barred, but men are afraid to turn the key, which is unselfishness in act and thought.

Another way of regarding the Time question in clairvoyance, is to look upon the causes of the events of the moderately near future as being already in existence. It is therefore reasonable to suppose that to one who could penetrate behind the veil of Karma and could distinguish all the causes of action, the effects would be as calculable as a problem in mathematics, and it is probable, therefore, from this point of view, that some of the failures of ordinary clairvoyance arise from limited perceptions of the enormously complex interaction of causes. In a simple matter like the mailing of a registered letter there is the highest probability that it will reach its destination, and the prophet who declared that it would arrive on a certain day would run little danger of losing his reputation, because the factors in

the problem are fairly certain, though of course there would always be a percentage of uncertainty. That this simple argument can be applied to clairvoyance of events in the far distant future is doubtful; in such problems knowledge of the recurring cyclic periods of manifestation is apparently a necessity, as in astronomical calculations, and only the broad outlines can be established by any ordinary kind of clairvoyance.

Putting on one side the fact that the transcendental perception of the Higher Ego is of a higher order than the sensual, the probability of the lower clairvoyance being an extremely rapid deduction of probable effects from causes sensed by the faculties akin to it and reflected into the brain-mind, is sufficient to show that Voltaire's objection to clairvoyance, *i. e.*, that there can be no knowledge of what does not yet exist, is very superficial. Upon this point Gorwitz quotes some very suggestive remarks made by a boy named Richard who showed considerable clairvoyant faculty. He said:

When in my present state [clairvoyant] I see into the future; I see the interlinked causes *all at once*, and the spirit of destiny stands before me! . . . Only you call it *seeing beforehand*; but it does not appear *beforehand* at all, it really is.

Leibnitz says, "The present is pregnant with the future," and, "He who sees all things in that which is, sees that which will be."

This fascinating problem of the co-existence of present, past and future is closely linked with the difficult Fate and Freewill question and turns largely upon the definition of terms, for Freewill on a higher plane may be compulsion on a lower. As the extraordinary rapidity of working of the image-making faculty in dreams and the existence of clairvoyance shows there are deeper powers within us than are commonly manifested, so we may rightly expect that as the higher faculties of the soul appear, through the elimination of selfishness and personal desire, we shall understand the how and the why of the manifestation of the Eternal, the One Life, in the limitations of our Time and Space.

X

INTUITION

CLAIRVOYANCE gives us plenty of food for thought on the Theosophical concept that the world of the senses is illusory when seen from a higher standpoint. In dreams we get a hint of the higher experiences of the Ego upon planes where our time and space relations are unknown. Theosophy, when its teachings concerning the impersonal nature of the true Self are understood — that Individuality that knows no fear and desires no reward — renders the current notions of an eternal personal heaven or a personal eternity of punishment unthinkable. Once realize the existence of the overshadowing Higher Ego in all its grandeur and beauty, the Pilgrim that is gaining certain needed experience through reincarnating in many “false personalities” — ordinary humans — and the puerile concept of

the eternity of the limited personality as taught by the theologians takes its place with other exploded superstitions.

Happily man is much greater than he dreams; the brain-mind of which he is so proud is only one facet of the jewel of the soul, and not a very bright one either; the selfish, limited, and generally rather contemptible personality — *not* the Man that “was made a little lower than the angels” — is only a mask for the *real* Man “for whom the hour shall never strike.” A glance at the psychic faculties is useful in a limited degree for materialistically-inclined persons to see how very slightly modern science has sounded the depths of human nature, and what fallible guides these certain ecclesiastics must be who are so ready to lay down the law upon the subject and to enforce their views by every means in their power. The orthodox teaching is founded upon a false premise, *i. e.*, that the personal, everyday man is he who is to be “saved.” This anti-Christian idea has ingrained a subtle form of selfishness into very many of the pro-

fessed followers of Jesus, whose whole teaching and example was opposed to anything like "personal salvation." He told his disciples and the people over and over again that a man must disregard his self-centered, limited life, and that by striving to kill out personal desire and by leading the life of altruism he would in time become one with the Father in Heaven — "the kingdom of heaven within you." The lower personality is for the real man to use as "an instrument for grave experiment" toward this great end. This subject cannot be pursued further here, but it is fully considered in *The Key to Theosophy*, *Light on the Path*, and elsewhere in Theosophical literature, and should be carefully studied by inquirers, for it is fundamental.

One of the most serious dangers in the hunt after psychism arises from the desire to make money by it. The temptations to commit fraud are constant, for even when astral clairvoyance is genuine it is a very unruly servant, and will not always work; then the persons who have paid their money for a phenomenon demand to

see something in return, and the unfortunate psychic finds himself on the horns of a dilemma. The rules for the development of the higher and only *true* clairvoyance *cannot be divulged* to the merely curious or the self-seeker, for they depend upon inner spiritual growth; and Those who know perfectly the laws governing the *lower* clairvoyance will never teach it, thus to put edged tools into the hands of the ignorant and careless. The intense selfishness of the age prevents the possibility of many things being the common property of ordinary humanity. As Jesus expressed it, in very forcible language, it is foolish to throw pearls before swine; not only because of the waste of time and profanation of sacred things, but above all for the protection of mankind in general, including the unprepared themselves. That "hard saying" of Jesus which has puzzled so many students of the Bible, was really an example of his exquisite compassion, for how few there are who could be trusted with even the power of thought-transference! How few there are

who would never pry into other people's business, under the strong temptation that they would frequently have, and the certainty that they could not be punished or even detected by human law! How few could resist the temptation of using their power under the pleasant self-delusion that they were "setting things right" and doing beneficial work, while they were really only flattering their own vanity! How few could face with equanimity the revelation of the events of their own future if they gave absolute credence to the vision! As things are, the uncertainty of the lower clairvoyance is so enormously great that no sensible person can give entire credit to any so-called prophecy emanating from such a source, and so we are protected.

It is fortunate, as things are, that the clairvoyance known to the world is generally discredited and ignored, for it leads away from real spirituality and practical service for humanity by encouraging the seeds of vanity and personality to grow. Another danger that the unprepared are exposed to in dabbling with

psychism is that of the confusion of the mind — a most real danger. The mind is startled and unbalanced by having strange things forced upon it without the knowledge of causes, and the Intuition, the noblest faculty of man, is hindered in its development by the false glamor of the psychic senses. The Intuition, though so little used, is the Master Faculty which is destined to lead mankind to the heights. When these are reached, even in part, the vast reservoir of past impressions will begin to become accessible, and the higher Psychometry will reveal to all what is now open to the Initiates only. With its present purely intellectual ideals, cold, unmoral science will make no progress into the causes, but must confine itself to the region of speculation and laborious collection of facts. William Q. Judge says:

No aid will be given to science until she looks at man and life from the moral and spiritual side. For this reason those who know all about the psychological world, its denizens and laws, are proceeding with a reform in morals and philosophy before any

great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man.

In *The Path*, 1887, the following is quoted from an anonymous Theosophical writer:

One who is thrall'd by the concerns of this life, hungers for the love of fellow beings and dreads their hatred, still cares for wealth and honor, still lusts for physical life and separate existence, had better not intrude upon that other field of illusion, the astral world. Astral perception in itself is not a thing to be desired; it should come in the normal course of development. Nothing is gained by turning from one set of illusions to pursue another; and so of all pursuits phenomena-seeking is most to be deprecated. The knowledge comes only to those who strive to realize unity. He who, beginning upon the lowest plane of life by self-renunciation and devotion to the interests of others, realizes this truth upon each successive plane, attains Nirvâna. He who seeks knowledge with any other motive than the unselfish desire to benefit all living creatures is drifting upon the sea of rebirths unpiloted and starless.

It has been falsely taught by certain *soi-disant* Theosophists that the higher wisdom,

the "Knowledge of Divine Things," was *only* to be obtained by withdrawal from the clash of the world's life and by entry into the study of one's own private and personal states of consciousness. This has not been, and is not the teaching of the Leaders and earnest workers in Theosophy, nor of the Helpers who sent H. P. Blavatsky to "sow the seed of Brotherhood in the soil of Mysticism," and those who have not felt the cry of the world for help deeply enough to be willing to sacrifice something, have never been able to keep pace with the stately march of the Theosophical Movement, but have found themselves stranded upon some sandbank of thought. While it is undoubtedly necessary for students to live a retired life at certain times, when they are preparing themselves for some new or greater work for humanity, it is all the more important at such periods of seclusion that no element of personal gratification should enter, but that all should be done with the object in view of "the welfare of their other selves." In Theosophy the only heresy known is the

"Heresy of Separateness," the heresy that blinds the selfish to the basic fact in nature that universal brotherhood is a reality upon every plane and that one can not advance alone. Universal Brotherhood does not need to be artificially built up; it exists; but we have to realize it and to act upon it. The existence of Unity, or Brotherhood, at the base of all things, like the existence of Beauty, is there for all to see, but if the eyes are deliberately closed or turned downwards how can it be found?

Innermost Being is One. Differentiations occur more and more widely and illusion increases as the inner becomes the outer; but the unity begins to grow in strength as the learner practises the impersonal life:

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean; the ever present ray become the All and the eternal radiance.—*Voice of the Silence*.—(H. P. Blavatsky.)

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Established for the benefit of the people of the earth & all creatures

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Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.


This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Do Not Fail to Profit by the Following:

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.



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Founded in 1897 by Katherine Tingley

ITS OBJECTS ARE:

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2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

3. To ameliorate the condition of unfortunate women, and assist them to a higher life.

4. To assist those who are, or have been, in prisons, to establish themselves in honorable positions in life.

5. To abolish capital punishment.

6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.

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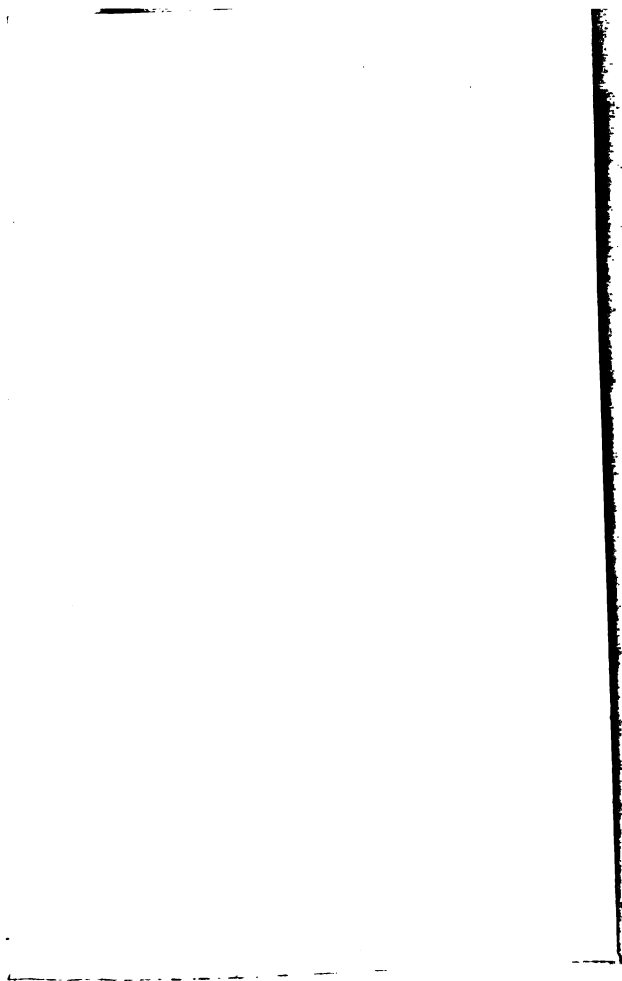
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